


TUESDAY 8 April in A101, 12:00 Noon: Film - The Old and the New  
Refreshments at Intermission served  
by Svetlana Wilminck and the Russian  
Department.

One of Sergei Eisenstein's last films, this is a lyrical vision of  
Russian peasant Maying celebrations combined with the expropriation  
of their landlords. It depicts fertility rituals and a tractor ballet.

# A Spring Maying Festival

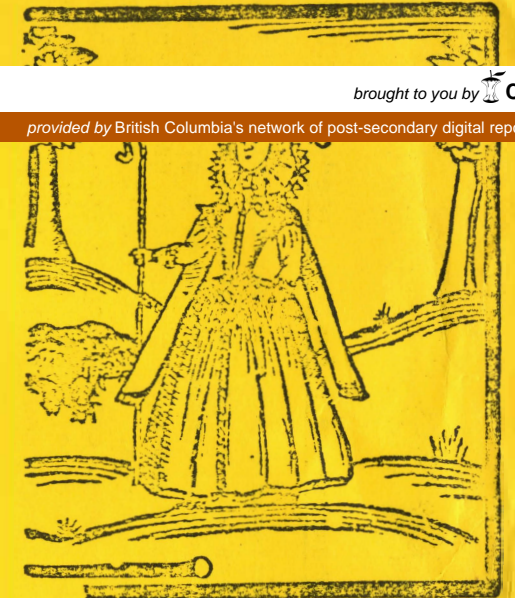
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Madrigal Choir.

12:15 in the Music Building - A performance of Songs, Dances  
and Narrative from Robyn and Marion, A  
13th Century musical comedy of peasant  
origin about the King and Queen of the  
May, performed with authentic costumes  
and instruments by the Cap College Collegium  
Musicum/

capilano  
college



A Shepherdess



The Maypole

THURSDAY 10 April: 12:00 Noon in the Cafetheatre - A repeat showing of The Old and the New.

12:30 P.M. in the Music Building- Repeat performance of Robyn and Marion.

2:00 P.M. SPECIAL EVENT.... in the Courtyard

Bringing in the May  
Maypole Dances  
Music of Troubadours and Minstrels  
Festive Food and Drink (including Wine Punch)

Come as you are or wear costumes with the accent on yellow and green.  
Bring children, musical instruments, decorations, flowers.



"The May Game" from Shakespeare's Festive Comedy by C.L.Barber

During the Middle Ages and Renaissance a great variety of sports and pastimes were popular with all classes...There was a special group of entertainers representing the talent of the community. Some of these prepared a group dance like the morris, or a mummers' play, or perhaps even a dramatic performance of some sort drawn from a more sophisticated source. Much of the entertainment, however, seems to have been of a simpler type, consisting of comic speeches or of special dances and songs by one or two characters. At least one disard in the role of fool or daemon commonly took a conspicuous part in the procedure, at times as leader.

When the parish went abroad "to gather for Robin Hood" they did not need to put into words what they were gathering, since they had it in their hands in hawthorn branches: one name for hawthorn is "may." The bringing home of May acted out an experience of the relationship between vitality in people and nature.....Here is Spenser's 16th century account in the Shepherd's Calendar:

Palinode: Is not thilke the mery moneth of May,  
When loue lads masken in fresh aray?  
How falles it then, we no merrier bene,  
Ylike as others, girt in gawdy greene?  
Our bloncket liueryes bene all to sadde,  
For thilke same season, whel all is ycladd  
With pleasaunce: the grownd with grasse, the Woods  
With greene leaues, the bushes with bloosming Buds.  
Youghthes folke now flocken in euery where,  
To gather may buskets and smelling brere:  
And home they hasten the postes to dight,  
And all the Kirke pillours eare day light,  
With Hawthorne buds, and swete Eglantine,  
And girlonds of roses and Sopps in wine....  
Sicker this morrowe, ne lenger agoe,  
I sawe a shole of shepehardes outgoe,  
With singing, and shouting, and iolly chere:  
Before them yode a lusty Tabrere,  
That to the many a Horne pype playd,  
Whereto they dauncen eche one with his mayd.  
To see those folkes make such iouysaunce,  
Made my heart after the pype to daunce.  
Tho to the greene Wood they speeden hem all,  
To fetchen home May with their musicall:  
And home they bringen in a royall throne,  
Crowned as king: and his Queene attone  
Was Lady Flora, on whom did attend  
A fayre flocke of Faeries, and a fresh bend  
O louely Nymphs. (O that I were there,  
To helpen the Ladyes their Maybush beare

The feeling for the spring stemming from actual holiday celebration appears in the earliest surviving English love poems:

Lenten is come with love to toun  
With blosmen and with briddés roun,  
That all this blisse bryngeth...

In the manner of "Sumer is icumen in", this fourteenth-century lyric goes on to describe how all living things are stirring together. The leaves "waxen al with wille," wild creatures make merry,

Wormés woweth under cloude,  
Wymmen waxeth wounder proud.

The worms below and the women above are connected by the holiday institution.

And here is the account of the Puritain, Phillip Stubbes:

Against May, Whitsunday, or other time, all the young men and maids,  
old men and wives, run gadding over night to the woods, groves, hills  
and mountains, where they spend all the night in pleasant pastimes...

But the chiefest jewel they bring from thence is their Maypole, which they bring home with great veneration, as thus: They ahve twenty or forty yoke of oxen, every oxe having a sweet nose-gay of flowers placed on the tip of his horns, and these oxen draw home this Maypole (this stinking idol, rather) which is covered all over with flowers and herbs, bound round about with strings, from the top to the bottom, and sometime painted with variable colours, with two or three hundred men, women and children following it with great devotion. And thus being reared up with handkerchiefs and flags hovering on the top, they strew the ground round about, it, set up summer halls, bowers and arbors hard by it. And then fall they to dance about it, like as the heathen people did at the dedication of the Idols, whereof this is a perfect pattern, or rather the thing itself.